THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MORMONS SETTLE ON INDIAN LANDS. A COVENANT IS MADE BETWEEN THEM, AND LAND GRANTED BY THE INDIANS TO THEIR MORMON BROTHERS. THE GOVERNMENT AT FIRST CONFIRMS THE INDIAN PERMISSION TO THE MORMONS, AND THEN SEEKS TO EJECT THEM.

(By Edward W. Tullidge.)

The Omahas were ready to solicit as a favor the residence of white protectors among them. The Mormons harvested and stored away for them their crops of maize; with all their own poverty they spared them food enough besides, from time to time, to save them from absolute starving; and their entrenched camp to the north of the Omaha villages served as a sort of breakwater between them and the destroying rush of the warlike Sioux.

But the Mormons were as careful in their settlement on the Indian lands as they had been in the battalion case, to make their conduct irreproachable in the eyes of the General Government, and to do nothing, even in their direst necessities, that would not force the sanction of the nation. They were, therefore, particular in obtaining covenants from the Indians, and forwarding them to the President of the United States. Here is the covenant of the Omahas:

"West Side of the Missouri River, Near Council Bluffs, Aug. 31, 1846.

We, the undersigned chiefs and braves, representatives of the Omaha nation of Indians, do hereby grant to the Mormon people the privilege of tarrying upon our lands for two years or more, or as long as may suit their convenience, for the purpose of making the necessary preparations to prosecute their journey west of the Rocky Mountains, provided that our great father, the President of the United States, shall not counsel us to the contrary.

And we also do grant unto them the privilege of using all the wood and timber that they shall require.

And furthermore agree that we will not molest or take from them their cattle, horses, sheep, or any other property.

BIG ELK, his x mark,
STANDING ELK, his x mark,
LITTLE CHIEF, his x mark."

On this matter Brigham Young wrote

to the President in behalf of his people:

"Near Council Bluffs, Butler's Park,
Omaha Nation, Sept. 7, 1846.

SIR:

Since our communication of the 9th ult. to Your Excellency, the Omaha Indians have returned from their Summer hunt, and we have had an interview in general council with their chiefs and braves, who expressed a willingness that we should tarry on their lands, and use what wood and timber would be necessary for our convenience, while we were preparing to prosecute our journey, as may be seen from a duplicate of theirs to us of the 21st August, which will be presented by Col. Kane.

In council they were much more specific than in their writings, and Big Elk, in behalf of his nation requested us to lend them teams to draw their corn at harvest, and help keep it after it was deposited, to assist them in building houses, making fields, doing some blacksmithing, etc., and to teach some of their young men to do the same, and also keep some goods and trade with them while we tarried among them.

We responded to all their wishes in the same spirit of kindness manifested by them, and told them we would do them all the good we could, with the same proviso they made, if the President was willing; and this is why we write.

Hitherto we have kept aloof from all intercourse except in councils, as referred to, and giving them a few beeves when hungry, but we have the means of doing them a favor by instructing them in agricultural and mechanical arts, if it is desirable.

It might subject us to some inconvenience, in our impoverished situation, to procure goods for their accommodation, and yet, if we can do it, we might receive in return as many skins and furs as would prove a valuable temporary substitute for worn-out clothing and tents in our camp, which would be no small blessing.

A small division of our camp is some two or three hundred miles west of this, on the rush bottoms, among the Puncaws, where similar feelings are manifested towards our people.

Should Your Excellency consider the requests of the Indians for instruction, etc., reasonable, and signifying the same to us, we will give them all the information in mechanism and farming the nature of the case will admit, which will give us the opportunity of getting the assistance of their men to help us herd and labor, which we have much needed since the organization of the battalion.

A license, giving us permission to trade with the Indians while we are tarrying on or passing through their lands, made out in the name of Newel K. Whitney, our agent in camp, would be a favor to our people and our red neighbors. All of which is submitted to Your Excellency's consideration and the confidence of Col. Kane.

Done in behalf of the Council of the Church of Jesus Christ of Latter-day Saints, at the time and place before mentioned, and Camp of Israel.

Most respectfully,
BRIGHAM YOUNG, *Pres't.*
WILLARD RICHARDS, *Clerk.*
To James K. Polk, *Pres't U. S.*"

At this time Col. Thomas L. Kane was lying sick in the "Camp of Israel" at head-quarters. The ministering hand of the Mormons smoothed his pillow, and their faith and prayers wooed his spirit back to new life. Their prophetic assurances that he had a destiny to fulfill, and that his days should be lengthened, contrary to all his expectations, must, in his romantic surroundings, have been singularly fascinating. He was with a veritable Israel in the Wilderness—a people fleeing from their Egypt, with a faith and trust in their God more constant and exalted than that of the ancient people; for there was no murmuring among these, against the hand that was delivering them; no rebellion against their Moses; no hungering for the fat of the land of the Gentile that they were leaving behind. Our friend was with them on a crowning occasion; it gave to him a taste of the spirit of that brother-and-sisterhood which was bearing them through an historic drama that rises above even sublimity, and he himself was a subject of that ministering tenderness

that took comfort in pouring salvation upon another's head. He learned more of the Mormons thus sympathetically, without actual change from his Presbyterian faith, than a quarter of a century's cold investigation would have given him. And nobly has their friend paid them back, while every day has enshrined him deeper in the Mormon's heart, and rendered his name as sacred as that of a household deity.

It will be remembered that Colonel Kane came West bearing dispatches from the Government to General Kearney, relative to the call of the Mormon battalion and the expedition to California to possess that country. His sickness in the Mormon camp hindered his further journey towards the land that soon afterwards became the *El Dorado* of the nation. As he grew convalescent he became anxious for his Mormon friends, lest, should a relapse take him off, they should be charged with his death; so he sent to Fort Leavenworth for a physician. Dr. Edes obeyed the summons, and gave the certificate to Dr. Richards, the Church historian.

What a comment is this suggestive certificate upon Mormon history! Imagine the death of the best and most constant friend charged in the account of their crimes. Yet is the case of Gunnison a very similar one. He was murdered by the Mormons, so they say—that Gunnison who almost sang psalms to the Mormons' praise, and had only Kane died at winter quarters twenty-nine years ago, Brigham Young might have stood but yesterday indicted for his murder in the immaculate court of Judge McKean.

[TO BE CONTINUED.]

GENERAL HAYES,

THE NEW AMERICAN PRESIDENT.

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In 1682 George Hayes, of Scotland, emigrated and settled in Windsor, Connecticut, U.S.; his great grandson, Rutherford Hayes, was a blacksmith at Brattleborough, Vermont; he died in 1836. His son Rutherford, who had emigrated to Delaware, Ohio, died in 1822, leaving two children and a widow, who gave birth to the present President of the United States, *Rutherford Birchard Hayes*, three months after her husband's death, on October 4, 1822.

President Hayes's mother was an earnest Presbyterian; his wife is a member of the Methodist church, he generally worships there with her.

His uncle, Sardis Birchard, who never married, was guardian to the fatherless children, and at his death, about 1870, left a large property to his nephew, who is now President.

Young Hayes went to Kenyon College, Gambier, Ohio, in 1838. He was a youth who loved all honest, manly sports—a capital shot with the rifle, and fond of hunting, fishing, swimming, and skating. In 1842 he studied in a lawyer's office in Columbus, Ohio, and in 1843 in Harvard Law College.

In 1845 he began to practise the profession of the law; but his health failed, and he traveled in New England and Texas. In 1849 he began to practise as a lawyer in Cincinnati. In 1852 he married Miss Lucy Ware Webb, of Cincinnati, by whom he had eight children, of whom five are now living. From 1856 to 1861 he took an active part in *Republican* meetings against slave-holding in the Southern States.

In 1861 Hayes was thirty-nine years old when the American Civil War, between the Northern and Southern States, on the slavery question, broke out; after a short military training, he became major of the Twenty-third Ohio Regiment.

The time for military preparation was cut very short, and on the 25th of July, 1861, some six weeks after going into camp, the regiment, with all its imperfections on its head, was ordered to West Virginia, to help to drive out

the Southern rebel, General Floyd. This they completely succeeded in doing on September 10th, the insurgents being completely routed.

In September, 1862, at the battle of South Mountain, Colonel Hayes's left arm above the elbow was shattered by a minie bullet, and part of the bone carried away. He fell through loss of blood. On November 30th he rejoined his regiment in winter quarters in Virginia, although his arm was still weak. In January, 1863, his wife came with her three boys to visit him at his regiment, when the location was designated in her honor, Camp Lucy Hayes.

Between the beginning of May and end of October, 1864, Colonel Hayes was under fire on sixty days, and he was under fire about one hundred days in the course of the war, from 1860 to 1865. He was four times wounded, the severest wound being received at South Mountain.

Hayes was first nominated for Congress by the Republicans of Cincinnati in October, 1864, in the very hottest of the Shenandoah Valley fighting. It was hinted to him that his presence in Cincinnati would secure his election; but he replied, "*No officer fit for duty should at this crisis abandon his post to electioneer for Congress. I shall do no such thing.*"

In June, 1865, the Civil War being ended, he took his seat in Congress as Member for Cincinnati, and soon remarked, "I am disgusted at the shameful waste of time and patience the so called orators of Washington make." He went to work as chairman of the library committee, and urged the extension and increase of the library. Chiefly by his efforts, the space and material were increased threefold; the Force Historical Library was added to that of Congress, and the Smithsonian Library transferred to it. As chairman of the National Library Committee, he greatly improved its condition. He also opposed the repudiation of the National Debt.

General Hayes has now been some five years Governor of Ohio, and has succeeded in reducing the State debt nearly three million dollars.

It is usual for the Governor of a State to turn out the occupants of certain public offices, and to give them to his friends. Mr. Hayes was importuned by old friends to turn out a Democratic State Librarian, and give the office, one of the few in the Governor's gift, to a most worthy Republican. He refused. "The present librarian (he wrote) is a faithful, painstaking old gentleman, with a family of invalid girls dependent on him. His courtesy and evident anxiety to accommodate all who visit the library have secured him the indorsement of almost all who are in the habit of using the books, and under the circumstances I cannot remove him."

As Governor, he has been tireless in the promotion of schemes of public beneficence and advantage, such as the removal of the incurably insane from the gaols and poor houses to fitting quarters in the State asylums, the establishment of a reform school for girls and a reform farm for boys, greater humanity as well as greater economy in the management of the State prison, and, above all, the founding of a soldiers' and sailors' orphans' home.

In his second inaugural address he said: "Under the providence of God the people of this State have greatly prospered. But in their prosperity they cannot forget 'him who hath borne the battle, nor his widow nor his orphan,' or the thousands of other sufferers in our midst who are entitled to sympathy and relief. They are to be found in our hospitals, our infirmaries, our asylums, our prisons, and in the abodes of the unfortunate and the erring. The Founder of our religion, whose spirit should pervade our laws, and animate those who enact and those who enforce them by His teaching and His example, has admonished us to deal with all the victims of adversity as the children of our common Father."

General Hayes has well been described as honest, brave, unpretending, sagacious, a scholar, and a gentleman. Enjoying an independent fortune, the simplicity of his private life, his modesty of bearing, are a standing rebuke to the extravagance—the reckless extravagance—which leads to corruption in public and in private places.

In his letter accepting the nomination of the National Republican Convention who had selected him as their candidate for the Presidency of the United States, and defining his views, these passages occur: "I accept the nomination with gratitude, hoping that, under Providence, I shall be able, if elected, to execute the duties of the high office, a trust for the benefit of all the people. . . . With a civil service organized upon a system which will secure purity, experience, efficiency, and economy; with a strict regard for the public welfare, solely, in appointments; with the speedy, thorough, and unsparing prosecution and punishment of all public officers who betray official trusts; with a sound currency; with education unsectarian and free to all; with simplicity and frugality in public and private affairs, and with a fraternal spirit of harmony pervading the people of all sections and classes, we may reasonably hope that the second century of our existence as a nation will, by the blessing of God, be pre-eminent as an era of good feeling, and a period of progress, prosperity, and happiness.

He has just been elected for four years over the five million colored, and thirty-seven million white, people of the United States. His position has its difficulties, for the strife of the equally divided Republican and Democratic parties has been kindled to a white heat; but we trust that ultimately, after all fated calamities and troubles shall be overpast, the wish expressed in his recent Presidential address may be fulfilled, viz., that "peace and happiness, truth and justice, religion and piety, may be established throughout the nation for all generations." — *Condensed from The Christian Herald.*

ORDERVILLE, UTAH.

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In Long Valley, Kane County, Southern Utah, is situated the village or settlement of Orderville, which was established about four years ago. The settlement was made mainly by the broken-up settlers from the Muddy colony. They were very poor and few in numbers, consisting of only fifteen families. The Orderville settlement was established under the immediate superintendence of Howard O. Spencer, formerly of Salt Lake City. From about sixty or seventy Saints, this colony of New Order folks have increased to 370, and from abject poverty have risen to an abundance of the staple articles of life. Mr. Spencer, himself, was a well-to do citizen of Salt Lake, and without the least reserve he put all his means into the "Order." The balance were all poor, as we have been informed. The community threw their means into one common fund and commenced living like one family. They all ate at one table and dressed in the same cloth. Their first work was to open a farm of over 300 acres. They had sheep and cows enough to make a small herd of each, and these were carefully looked after and kept on good pasturage. The ewes had lambs and the cows had calves, and Orderville kept its head above water. They were, as we have said, a poor community, but it was not the fault of their order; they would have been poorer if each one had been paddling his own separate canoe.

Orderville soon had a schoolhouse as well as a farm. To these facilities were quickly added a tannery, a dairy, and workshops of different kinds. The women, like industrious matrons that they were, went into home manufacture, and home-spun in a very short time clothed the community.

Mr. Spencer, the manager of the New Order, has managed well, keeping out of debt, living economically and creating comfort and plenty from the elements which he called around him. Though the fare has been plain, no one has suffered. All have had plenty, for all have shared alike. We are not posted as to the social and religious observances of the community, but being Mormons we suppose they

live much as do those people in Beaver City and other settlements in Utah. Hard work being the great necessity, the Orderville people have most likely found little time to follow the fashions or visit Long Branch or Cape May. But as they have a magnificent climate the year round, they do not require sea-breezes in the summer, for the valley is not too cold in winter nor too warm in summer, and is much better suited to the circumstances of the Orderville people than would be Long Branch.

As an evidence of the growth and prosperity of Orderville, we may mention in this connection, that for the last two years it has had grain to loan to its neighbors. It now has lumber to sell and all the fat beef, cheese, milk and butter that the 370 stomachs for which it has to provide can consume. In a couple of years more it will have all these necessaries to sell in large quantities.

Orderville has proven a success, and is now so fairly started on the road to prosperity that it is evident that within the next few years it will be one of the most independent communities in Utah, having risen from the possession of almost nothing.

THE SYSTEM.

The system to which the Orderville people are devoting themselves is that of common stock, the philosophy of which is well understood at the present day, many able thinkers having given it their attention and written extensively upon it. There are at this time a number of such communities in the United States and all of them, as far as we know, are in a most prosperous condition. A community living together in this way must prosper if they are industrious. On the principle that there is strength in unity, they must ever succeed. It brings to their aid all that there is in economy and well directed effort. It is by observing the co-operative principles upon which common stock is based, that communities have succeeded in all civilised countries. And on the other hand, it is a departure from these principles that fills the world with inequality and want.

Common Stock possession has been recognized by the benevolent school of philosophers in almost every age as the normal condition of society. In our own times, such minds as Robert Dale Owen, Emerson, John Stuart Mill and Horace Greeley have recognized its claims. It is suggested by our very necessities as well as by our civilization and Christianity. It has but one foe, and that is selfishness. All that any human being can possess in this world is his board and clothing, and this is made sure to him in the Orderville community. But the true nature of the Institution, as well as its superior benefits, are exhibited most clearly in the provisions which it makes for the support of old age and infirmity. Orderville will take the same care of its aged and enfeebled that it shows to its most fortunate members. No sick person is required to labor, and no old man or woman will ever lack the comforts of life. Rich men, of course, will not favor Common Stock, they do not need it, and the very selfishness which has enabled them to accumulate their wealth will dictate a different philosophy. They have made their money by individual exertion, and very naturally consider they are the proper persons to handle it. This, of course, is their privilege, and Orderville will be the last to quarrel with them about their natural rights. It is the poor that we should be concerned about, the rich can take care of themselves and live as they choose.

There is one fact in relation to Mr. Spencer's order which we may not pass in silence. In collecting his community, like Jesus Christ, he has had respect to the most needy. He has gathered together many people who have shown themselves incapable of supplying their natural wants; men with large families, who have not known what it was to be free from the wolf at their doors. A great many of the Orderville people never saw their way clear to a year's provisions ahead, till they put themselves under Mr. Spencer's management. Now they do not need to pray for their daily bread, for they have two or three years' supply on hand.

It is a fact as every observing person has remarked that a great many of the people who have immi-

grated to Utah are incapable of making a living for themselves. They need just such men as Mr Spencer to plan for them and direct their energies. They need an Orderville, and thank God one has been established in Southern Utah, and we hope that many more will be built up in the couse of the next few years.

The man who plans for the poor, be he Christian or Pagan, is our man. We will write in his behalf, and the *Square-Dealer* is soon to be published to champion his cause.

Mr. Spencer, the founder of the Orderville community, has our respects, and the Orderville community our most sincere wish for their future growth and prosperity. Success we say to any scheme that will feed the hungry, clothe the naked and support the weak and feeble of our race.—*Beaver Enterprise.*

GRAIN SAVING.

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Pharaoh had a dream that distracted him. He thought he stood on the banks of the river Nile, and saw coming up out of the river seven fat, sleek, glossy cows, and they began to browse in the thick grass. Nothing frightful about that. But after them, coming up out of the same river, he saw seven cows that were gaunt and starved, and the worst looking cows that had ever been seen in the land; and in the ferocity of hunger they devoured their seven fat predecessors. Pharaoh, the king, sent for Joseph to decipher these midnight hieroglyphics. Joseph made short work of it, and intimated the seven fat cows that came out of the river are seven years with plenty to eat; the seven emaciated cows that followed them are seven years with nothing to eat. "Now," said Joseph, "let us take one fifth of the corn crop of the seven prosperous years in which there shall be no corn crop." The king took the counsel and appointed Joseph, because of his integrity and public spiritedness, as the President of the undertaking. The farmers paid one-fifth of their income as a premium. In all the towns and cities of the land there were branch houses. This great Egyptian Life Insurance Company had millions of dollars as assets. After a while the dark days came and the whole nation would have starved if it had not been for the provision they had made for the future. But now these suffering families had nothing to do but go up and collect the amount of their life policies. The Bible puts it in one short phrase: "In all the land of Egypt there was bread." I say this was the first Life Insurance Company. It was divinely organized. It had in it all the advantages of the "whole life plan," of the "Tontine plan," of the "reserved endowment's plan," and all the other good plans. We are told that the Rev. Dr. Anhate, of Lincolnshire, England, originated the first Life Insurance Company in 1698. No! it is as old as the corn cribs of Egypt, and God himself was the author and originator.—*Talmage.*

England is the Shylock of the civilized world. Her vaults are filled with the bonds of nations, and on their misfortunes she is fattening. She sits king of the money-changers, and her gold has weighed down prosperity until to-day we are on the auction-block, listening to a press that is paid in British coin to play the siren and lull us into slumber, while our ports are opened, and the products of the world bid to enter without money and without price. Are we subjects of the crown, bound by her millions, or a sovereign people, untrammeled with her gold?—*Factory and Farm.*

The grasshopper bounty bill, in the Minnesota Legislature, provides for the payment by the State of the following bounties for catching and destroying locusts or their eggs—50 cents a gallon for eggs; $1 per bushel for insects previous to June 1st; 50 cents per bushel from June 1st to June 10th; 25 cents per bushel from June 10th to July 1st, and 25 cents thereafter until October 1st. Let us take our eggs and grasshoppers to Minnesota by the bushel. Nobody hereabouts thinks them worth either fifty cents a gallon or a dollar a bushel.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 26, 1877.

MATERIAL PROSPERITY.

[SECOND PAPER.]

It is impossible to portray the struggles, inconveniences, and perplexities which beset the colonists of Utah, and it is equally so to tell all the devices, make shifts, and methods by which poverty was palliated, and its crippling forces made elastic; many a lordly banquet was made of raw hide, thistle roots, and pigweed, and the rare ambrosia of barley coffee, etc., was looked upon as "the nectar of the Gods," yet often,—and most generally, the liquid supplies were drawn from the sparkling streams which, dancing from the mountains, made music for the drinkers, as it passed to the "Dead Sea" below. The Almighty had impressed upon the mountains his signet of silence, and thrown over the valleys the mantle of peace, so the energies that had been exercised in guarding, and wasted in legal tribunals and expenses, here found abundant room; the intense strain of years, which had compelled proximity, was now tending to undue expansion, and it needed the oft-repeated warnings of far-seeing authority to preserve many of the early settlers from a sure destruction by the wandering Indians, who as yet neither understood the invader, nor were understood themselves. The discovery of gold in California by some of the Battalion, their return to Utah, and the electric rapidity with which the news spread throughout the United States, with the consequent rush of overland travel, forms a chapter on mania, the history of which is as yet unwritten. In the moment of the most intense necessity, the blunt yet faithful and sympathetic Heber C. Kimball, declared in public meeting before the Saints that "relief was at hand, that clothing should be abundant, and cheaper than in the eastern markets." The prophecy was amply and speedily fulfilled—the rushing thousands impetuously seeking their Eldorado, gave away the contents of their overladen wagons for a song, bought with avidity at good prices, the surplus (and probably beyond that,) vegetables, etc., of the settlers, until gold became almost without value, everything was needed more—and accepted in preference, to the astonishment of the traveler who considered his money "as good as gold." The Lord Almighty gave a needed harvest to his children, who in the exuberance of their rejoicing, as when in seasons of sorrow, had not failed to put their trust in Him.

This disposition to traffic, met not only the reproof of the Prophet, but Pro-

vidence seemed disposed to give testimony to the inspiration of his servants; crickets and locusts, each in turn, compelled the people to look famine in the face; suffering was, however, suspended in a measure by brotherly division of food supplies, and the discipline of trial had its results in manifold directions, so that even now the contingencies of location, (which includes distance, drought, locusts, and increase of population,) insists upon the necessity of storing up grain for safety and salvation.

The marvellously rapid increase of converts in Europe and the essential spirit of the people, which provides for gathering, must always imply extension, hence the Pioneer spirit is for ever active, and nucleus after nucleus is formed in available places, around which crystalizes the natural increase, as well as the seeker for a home, and towns and villages become silently yet surely established, order presses upon the domain of impulse, streams are diverted, till the land smiles with verdure or droops to a harvest, organization becomes imperative, and perpetual homes are founded, orchards planted, farms cultivated, school and meeting houses built, and the desert of to day becomes to morrow the abode of all the elements of an advancing civilization, in this way over 200 settlements dot the vallies of Utah, making an average of seven in every year of her history, this as the reward of industry—wrested and organized from the surrounding elements, the timber in the cañons, the rock upon the mountain slopes, the clay for adobies in the adjacent bottom; the cunning hand, the restless fingers, the love of home, the necessity of a fitting shrine for the household gods, all conspired and stimulated in making Utah what it is, throughout the whole stretch of her series of smiling and luxuriant vallies,—a Territory of gardens, and a nation of homes.

From ninety-two to ninety five per cent. of her population live in their own houses, a very large majority of these cultivate their own lands, and eat the fruit of their own orchards, no stern landlord imperiously demands his accustomed rent, if work languishes, and sickness invades the domestic sanctuary, or when death removes the winner of the bread, the home if ever so humble is preserved, and where a growing family are trained in industry, the course of life saddened though it be, is still successful, and the terrible anxieties and crushing conditions of millions, are in Utah almost unknown.

The rapid increase of her population, stimulated by emigration from the United States, from Europe, and from other parts of the earth all tells upon her prosperity and compels extension, so that in a geographical sense, the Saints are no longer confined to Utah proper, several of their settlements are in Southern Idaho, some overrun her eastern border and are in Wyoming, others are in the State of Nevada, and many more might have been, but the pressure of the tax collector compelled an abandonment of many positions which would under better circumstances have become flourishing settlements; the great outlet now is in the direction of Arizona and New Mexico, where land is abundant, climate favorable, and resources sufficient for the migrating colonists; and already the welcome words of success come from this direction; this may yet become the route by which the European emigration will travel, and where many will locate, but that will be consequent upon the completion of the Southern Pacific Railroad, which is undoubtedly,—"purely a question of time."

The Honorable A. P. Rockwood presented to the Utah Legislature of 1875 6,

the Statistical Report of the "Deseret Agricultural and Manufacturing Society;" it bears the impress of his industry, and is as devoid of fancy and imagination as the man himself. It is the reflex of a faithful, persistent, and truthful servant of the people, and may be relied upon as being rather an under statement, than as in any sense being an exaggeration. He gives us as the results of the harvest of 1875, in the twenty counties of which Utah is composed—

Wheat,	bushels,	1,408,257½	Barley,	bushels,	359,527¾
Oats	,,	581,849¾	Rye	,,	8,987
Corn	,,	317,253¾	Buckwheat	,,	243¼
			Total.....		2,866,117¾
Number of acres, 122,484½.			Value of product, $2500883 20		

The exhibit of other products for the year includes—

Beans,	bushels,	3,176½	Other Roots,	bushels,	278,712¼
Peas	,,	30,801½	Seeds,	pounds	49,501½
Potatoes	,,	1,306,957¼			

Total bushels, 1,619,647½. Number of acres, 13,793¾. The value of $727034 87½

Among other agricultural products we have broom corn, meadow, lucerne, for the year, combined as follows—

Tons, 126,432.	Acres, 85,575¾.		Value, $1062014 50
Syrup from cane, gallons, 103,164½.	Acres, 1,432.		Value, $103164 50
Cotton, lbs. 31,075.	,, 113.	,,	
Flax, ,, 1,250.	,, 5.	,,	125 00
Silk, ,, 640.		,,	1370 00
		Total,	

The fruit crop is also a very important item of Territorial production, and for the year stands as follows—

Apples,	acres, 3935.	Bushels,	358,227.	Value,	$474875 00.
Pears,	,, 128.	,,	10,560.	,,	15090 00.
Peaches,	,, 2687.	,,	330,535.	,,	252885 00.
Plums,	,, 259.	,,	43,585.	,,	50487 00.
Apricots,	,, 305.	,,	44,160.	,,	44234 00.
Cherries,	,, 62½.	,,	4,661.	,,	13805 00.
Grapes,	,, 544½.	lbs.	3,409,200.	,,	177240 00.
				Total,	$1028616 00.

Of small fruits, including strawberries, gooseberries, currants, blackberries, and raspberries, there is a fair supply. Dried fruit is a staple article of export. In 1876, not less than 40 car-loads, of 20,000 lbs. each, were shipped. The article being sun-dried, possesses its natural flavor, and so commands a good market, everywhere having the preference over kiln-dried fruit.

In other directions it may be stated the Territory is enriched by—

Nut	trees,	acres, 5½	Ornamental gardens,	acres	95½
Shade	,,	,, 871	Nurseries	,,	80⅓
Mulberry	,,	,, 159	Estimated value,		
Shrubbery		,, 681			

The animal wealth of the Territory is on a par with its agricultural and other requirements—

Stud horses, ...	number, ...	108.	Value,	$71989 00
Mares ...	,, ...	1,349.	,,	155576 00
Mules ...	,, ...	4,727.	,,	429868 00
All others ...	,, ...	39,022.	,,	1606928 00
			Total	$2264361 00

Horn stock, thorough bred, number,	510.	Value,	$18122 00
,, graded ... ,,	3,511.	,, ...	103447 20
,, all others ... ,,	170,055.	,, ...	2630565 75
		Total	$2752134 95
Sheep, thorough bred, number,	15,620.	Value, ...	$143745 00
,, all others, ,,	287,608.	,, ...	985638 00
		Total	$1129383 00
Goats ... ... number,	1,578.	Value, ...	5,633 80
Swine, graded ... ,,	1,397.	,, ...	24048 50
,, common ... ,,	25,143.	,, ...	288917 08
		Total	$312965 58
Poultry ... number,	344,717.	Value, ...	$87896 67
Bees, hives ... ,,	3,757.	,, ...	$56419 50
Fish culture, product of hatch, salmon, number			360,000
,, ,, ,, trout ,, ...			4,000
Small fry in public streams, salmon ,, ...			159,900
,, ,, ,, trout ,, ...			2,000
Imported (fish) eggs ... ... ,, ...			400,000

Animal products form a considerable item in the catalogue, for the year, and are as follows—

Hides,	No. 318,75.	Value,	$96327 00	Butter, lbs. 1,058,287.	Value,	$264541 50
Skins,	,, 21,816.	,,	11125 00	Cheese, ,, 297,019.	,,	40236 37
Furs,	lbs. 10,870.	,,	11165 00	Honey, ,, 85,705.	,,	25,725 50
Wool,	,, 885,053.	,,	221263 25	Eggs, doz. 2,057,792.	,,	541117 82
Feathers,	,, 9,323½.	,,	7592 62			
				Total		$1219094 06

Mechanical and manufacturing effort, added to our annual wealth, as follows :

Steam engines, No. 76, horse power, 2541		Coal, tons, 3,900, value product	9750 00
Value of mechanical labor,	$3715000 00	Ice ,, 4,600 ,,	177000 00
Woolen factories, ,, 9, value of product	$311034 60	Salt ,, 3,382 ,,	18388 00
Grist mills, ,, 90, bushels ground 1,559,116, produce	$204117 25	Cements ,, 215 ,,	22300 00
		Potteries, No 15, ,,	21650 00
Saw ,, No. 128, lumber made (feet) 20,772,800, value	$4I1,665 50	Paper made ... ,,	12012 00
		Carpets ... ... ,,	7050 00
Planing and lath mills, No. 15, value of product	$125780 00	Straw braid ... ,,	4265 00
		Artificial flowers ... ,,	3380 00
Wagon Factory, 1, ,, ,,	25000 00	Hosiery and yarn ... ,,	40746 00
Stone quarries, 28, ,, ,,	28246 00	Willow ware ... ,,	20875 00
Lime kilns, 52, ,, ,,	40093 25	Hats and caps ... ,,	8350 00
Brick yards, 41, ,, ,,	116758 00	Brushes ... ... ,,	6600 00
Fire brick, ,, 3, ,, ,,	867 00	Brooms ... ... ,,	18052 00
Charcoal, tons, 8,674 ,,	132837 60	Soap and candles ... ,,	9407 00
Coke, ,, 2,070 ,,	62100 00	Glue ... ... ,,	50 00
		Total	$1838373 35

Tanneries, value of product, $42190 00. Breweries, value of product, $51640 00

For the general irrigation of the Territory there has been constructed—

Trunk canals, miles 2095½, cost,	$1918174 84	Annual cost of repairs ...	$106184 00
Distributing, do. ,, 4888¾, ,,	503320 00		
Length of Territorial road ...	544	Length of Railroads ...	500¾
,, County ,, ...	2364	,, Telegroph ...	961½
Church Buildings, No. ...	124	Total cost	$919500 00
Public ,, exclusive of schools	62		

This does not include the two Tabernacles, the Temple foundation in Salt Lake City, or the Temple in St. George, Southern Utah.

Benevolent Societies	188	Precints without saloons	116
Literary ,, ...	130	Public parks, 17, Cost	$72203 00
Meeting houses, L.D.S.	167	General assessed property,	$20286947 00
,, ,, others	15	Rate per cent. of County and Territorial Tax, 1 per cent. at a low valuation.	
Incorporated cities	35		
Licensed saloons	163		

Such in condensed form are the evidences of the material prosperity of "a people everywhere spoken against," and such the record of their indefatigable industry and perseverance; it is in this condition, they, by the blessing of the Almighty have been triumphantly placed, yet neither in England, on the Continent, or even in the United States has this been known, its people have not been gathered on the stimulus of worldly prosperity, or even by the picture of deserved success, they have been lured by the Truth, by love for the Gospel, by the spirit of the Almighty, thousands of God's poor who have been assisted by the P. E. funds partake of the prosperity of Zion, thousands who by their own economy and enterprise have delivered themselves, are among the comfortable in the vallies of the mountains, God has signally manifested himself in blessing, and time and again has promised by his servants, that if the people would continue to live their religion, no power on earth, or in hell, should move them, or disturb the feet which He hath made fast in the vallies of the mountains, yet it needs that a few dwelling there should consider "the rock from whence they were hewn, the pit from which they were digged," it needs also that scattered Israel should use every effort to gather where they can live their religion and build up God's kingdom on the earth, unfettered, and untrammeled by the conditions, and undisturbed by the prospects which lay before a wicked and a perverse generation. Oh, Utah, if thou art thus effulgent, when thy industrial glories, yet—are but as the morning, what may mankind expect from thy unclouded noon.

H. W. N.

ABSTRACT OF CORRESPONDENCE.

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Salt Lake City.—Elder G. Dunford writes to Prest. Carrington from Salt Lake City, 21st ult.: If there is any American Elder traveling in the Bristol Conference, (or any Elder indeed) under your direction, I shall be pleased, (if you think it advisable) to suggest to such Elder to call on my people at Trowbridge and vicinity, and they may use my name in doing so. Please say to sister Carrington, that the Relief Society of the 17th Ward, are getting up a grand party for Washington's birthday—Feb. 22nd—the proceeds to assist in paying for plastering the 17th Ward School House: as sister Hyde is rather feeble, a good deal of the labor has and will devolve upon my daughter, Mrs. Alder. The material prosperity of the Territory goes steadily forward, although trade and commerce is very quiet. A large majority of the people in the Territory, both young and old, are making determined efforts against whiskey, saloons, and intemperance of every description, and they seem determined not to rest until this much-desired reformation is accomplished. Our Temple Block seems to be the busiest block in this city, you can hear the continued click of the mallet and chisel from early morn to late at night, the crowds of mechanics and laborers seem to be busy as bees, dressing rock for that sacred edifice. The people have commenced organizing companies with a view of going to St. George to attend the April Conference, and I have no doubt but that a goodly number will go from this city and surrounding country. As a matter of course many will be there from further South than here. President Snow and family, of Brigham City, are well. Considerable work was done on the Tabernacle there last season, (Brigham City), I spent New Year's with them; and I attended a meeting of the stockholders of the United Order of Box Elder County, which was held at the same place. The census was reported at 2,500 souls. I also learnt while there, that one-half of the entire population are engaged, in the "United Order," and Bishop Nichols stated

that the other half wished to be engaged in said "Order." I visited its various departments in company with Prest. Snow. The people were as busy as bees, and as happy, although they have no whiskey saloons in that city.

LEEDS.—Elder C. D. Evans writes from the Leeds Conference. Last Tuesday evening, 13th instant, I lectured in the public school, Clayton, in aid of the school funds—Subject, "America and its Resources." The Board gave me the use of the house free, for two lectures, one in the afternoon, and the other in the evening of (Sunday) March 18th—Subject, "What is true religion?" While in Halifax I attended a lecture at Range Bank School, by a reverend divine — On "Romanism," "Mormonism," and "Catholicism." The gentleman told of his victories over "Mormonism" in London. At the close I challenged him to debate that part of his lecture, but (like many others who have boasted of their ability to conquer when they have supposed there was no one present to rebutt their statements,) he very politely declined. I certainly supposed that a reverend gentleman who laid claim to having vanquished "Mormonism" in the "Queen City" would not hesitate for a moment to encounter one of Halifax, but in this I was disappointed." I often look back upon my life in Utah with pleasure. My best days have been spent, as have your own, in active, earnest labor there. It is gratifying that we have had but one desire, and this was to do the will of heaven. The great fact that the Almighty has spoken has been *the one fact of our lives;* for if we have lived, in it we hope to die. The honors that men confer, the fleeting glory of earthly kingdoms, the fading and fickle allurements of wealth perish with time; they end in a common grave; but truth, like the sun in its splendor, dispels the darkness of earth; unsullied and uncorrupted will it shine to enlighten the pure in heart, when the fading glory of earthly kingdoms shall vanish as a dream: then shall truth, diamond truth, from aloft in its strength and virgin purity, look down upon the end of corruption and death. We (as Latter-day Saints) have everything to encourage us. The future, with thrones of eternal power, and endless dominion in the realms of the sanctified ones, stretches out her hand of blessing, glory, honor and reward to us. "All things are yours." What a reflection! What more can we ask? What is there more? Shall we not, then, endure afflictions? What are all the so called sacrifices of this brief life, but like a bubble on the sea of time, which bursts, and leaves no trace of its existence. My confidence in the great work of the last days is as an anchor; for that work will triumph when society shall swing from the fastenings which have held it together for ages. It already begins to shake before the onward march of truth. The restive desire for revolution and change which actuates many, the clamor for republicanism, for the disestablishment of church and state, the desire to call in question time-honored systems of religion, coupled with the tendency to infidelity which is constantly increasing, are all agitative forces which must soon tell forcibly on existing systems; all these indicate the near approach of the "Son of Man" and the time when "the kingdom and greatness thereof shall be given to the Saints of the Most High God."

FOREIGN CORRESPONDENCE.

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AMERICA.

St. George, Utah, Feb. 21, 1877.

Prest. Albert Carrington.

Dear Brother,—Your letter of Jan. 27th was received by last mail. We are much pleased to receive such a goodly report as the one you make. Your report of the onward progress of the Work of the Father agrees with the reports we receive from the Elders who are laboring in the United States and in the Pacific Isles. Notwithstanding the goodly number of Elders sent to the States last autumn, the

experience of the missionaries is, that there are more openings to preach than they can fill. A few days ago seven good Scandinavian Elders were sent to assist in rolling on the work among their countrymen in the Northwestern States, in compliance with a call made by Elder James A. Little, for more help.

Reports from the brethren who are ministering to the Lamanites continue to be very encouraging, as are also those from the brethren who are making settlements in Arizona and New Mexico. Companies of the Saints continue to make their way through here going South.

Ordinance work is being diligently attended to, in the Temple here. The vast proportions of the work for and in behalf of the myriad dead loom up before the Saints more than ever before, and they are increasingly realizing the responsibility resting upon the shoulders of those who are called to be saviors upon Mount Zion in the last days.

Weather here very fine. Thermometer 77° in the shade to-day.

A general time of health prevails.

My health is very good, though I am still somewhat afflicted in my feet.

Kind remembrances to you and to the brethren with you in the Office and in the mission, in which brother J. G. Bleak joins.

Remember us kindly to sister Carrington.

Praying the Father to bless and prosper you and all co-laborers in the cause of Zion, I remain your brother in the Gospel,

BRIGHAM YOUNG.

HOME CORRESPONDENCE.

ENGLAND.

Liverpool, March 13, 1877.

Prest. A. Carrington.

Dear Brother,—As the time is at hand for my departure from this land for my mountain home, I thought a few lines from me might be acceptable. On the 8th day of April, 1876, at the General Conference held in Salt Lake City, I was called on a mission to England. In obedience to that call I left my home on the 6th of May, and arrived in Liverpool on the 27th of the same month, and received my appointment to labor as traveling Elder in the Nottingham Conference where I labored for a period of three months when I was appointed (by you) to take the Presidency of the Norwich Conference, where I have continued until the time of my release to return home. And I can truly say my associations have been of a pleasant character. I shall ever remember the many happy days I have spent both in the Nottingham and Norwich Conferences, and also the many acts of kindness I have received from the hands of my brethren and sisters, especially during my recent illness; I found (at Wymondham) the best of friends who took delight in ministering to every want, and I pray God my Father to bless and reward them for their kindness to me. I can truly say that I leave many of the Saints behind me with regret, but I hope they will soon have an opportunity to follow. The efforts of myself and brethren have been harmonious and united for the spread of the Gospel. They have sustained me in my position by their faith, prayers and good works. Within the last three months we have added four to the Church by baptism, and I am happy to say the Saints realise more and more a sense of their duty, and are feeling better than for some time past. I prize most highly the experience I have gained, and return home with an increase of faith, with a stronger testimony, and a greater determination than ever to assist in building up the kingdom of God, for I know that diligence to the end is necessary, in order to have a claim upon blessings promised only to the faithful, and this is the only sure way to happiness. To the Saints I would say continue steadfast, keep sacred the holy covenants you have made, honor the Priesthood, attend to your prayers, pay your Tithes and Offerings, save your pennies for emigration, and by so doing you

will shew to God your desire to serve him and to gather to Zion. Then he has promised to help, and his promises are sure: live so that your example will be worthy of imitation, and by so doing you will display your gratitude to God for the light of the Gospel, and the intelligence and blessings you have received above the majority of the inhabitants of the earth.

To the kind friends who have ministered to my needs, I give my sincere thanks, may God bless them for their kindness to his servants. Let me say also, I thank you for the fatherly counsel and advice you have given me, and I pray God to bless you and your family: may you live long upon the earth to be a father and counsellor to Israel.

Ever praying for the prosperity of the work of God, and with kind love to all at "42," I bid you adieu, and remain your brother in the Gospel,

JABEZ W. TAYLOR.

Liverpool, March 14, 1877.

Prest. Carrington.

Dear Brother,—I hardly know how to address you, being so suddenly called to accompany brother Taylor home. Since October 28th, I have been in the Newcastle Conference and laboring for the spread of the Gospel to the best of my ability. There are eight Branches in the Conference—one in Yorkshire, and seven in Durham and Northumberland. I visited the Saints, talked with them at the fireside, and tried to get up meetings in the week when it was deemed wisdom to do so, but was not able to accomplish a great deal in the winter without having halls and advertizing. There will be a good chance for out-door preaching when the weather is suitable. I am thankful that I have been able to do as much as I have; I have sown a good deal of seed that I know is good, and feel sure some of it will grow. Wherever I have gone I have been made welcome by Saints, relations, and old acquaintances, all have made we welcome to the best they could afford, for which I tender my thanks, and I hope they will get some more able expounder of the Gospel to labor in their midst, while I shall continue to be as clay in the hands of the potter.

With kind regards to all at "42," I remain your brother in the Gospel,

JOHN ROBINSON.

UTAH NEWS.

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From the *Deseret News*:—

Mrs. Jorgensen, wife of Mr. Peter Jorgensen, of Logan, gave birth to three boys on the 19th inst. The weight of the young Jorgensens was as follows:—5¾ lbs., 5½ lbs., 5¼ lbs., total 16½ lbs. Mrs. L. Y. Crockett officiated at the accouchement. They are all doing well, Peter included.

EXAMINATION.—The Seventh Ward day school had an examination in the different studies, under the direction of the teacher, H. J. Thurston, which was very satisfactory to all who attended. The elder scholars gave recitations, interposed with songs, the exercises concluding with dancing, in which all who attended participated.

A GOOD PARTY.—The Relief Society's ball was huge. A large and merry company assembled, and being all good-natured and determined to enjoy the party, there was no trouble about crowding. The dancers footed it merrily and in lively style, and not a cross word disturbed the general harmony. We are happy to say the affair was as great a success financially as in every other way, and the ladies of the committee are deserving of praise for their energy in aiding in the good cause. The proceeds will help the Society and the Society will help the poor. Give another ball.—*Ogden Junction.*

From the *Utah County Enquirer.*

LOOMING UP.—Times or something else, are looming up in Salt Lake City, from the number of new arrivals that take lodgings in that city prison. On a late evening twenty-nine gentlemen of low degree had compulsory education in the cells of that institution. The streets will be improved by their energetic qualities, while they get board and lodging for nothing.